# The Theosophical FORUM

SEPTEMBER 1901

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CHARLES JOHNSTON, Flushing, N. Y.

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THE THEOSOPHICAL

# FORUM

VOL. 7. SEPTEMBER, 1901 No. 5

## IN MEMORY OF WILLIAM LUDLOW.

*"Eloquent, just and mighty Death."*

It is a part of the strange, deceptive quality of things, that nothing should teach us so much of life, nothing should so much open our eyes to the grandeur and limitless possibility of life, as death, which is called the cessation of life. Twice it has been my lot to verify the same truth: that the death of a friend, esteemed wise and valiant in knowledge of life, should not impoverish life but enrich it; should, indeed, add a new world to the kingdom of life, and that new world—the realm of death.

There is—in a few souls vividly manifest, in many souls dimly felt, in all souls at least suspected—a quantity of high reality which, when we meet and touch it, brings with it a keen sense of eternalness, of something that really is, and therefore cannot cease to be. This profoundly real light is the best gift the highest souls have to offer us; and the moment for testing the value of the gift, is the moment of their death.

When that death has come, and we know quite certainly that we shall not by any possibility see them again in life, there comes to us—if we have fitly received their gift of light—a keen and lucid sense of the closeness to us of that eternal part in them which we

had felt during life; and, with it, a knowledge that this is the reality of our friend, not the outward form, faded by the waste of mortality. And that new reality—new, because not known before in its pure and isolated nature—has won a new world for us. For what we feel, close to us, is not in this world, as men speak of this world; nor does it approach us from the side of this world, or in the manner of this world, but in a new and hitherto inexperienced way, which we know to be not of this world, but of the mysteriously shining, mysteriously hidden world of death. In that newly gained world we have now a certain possession, a possession not of the dead, but of the living. More than that, as we cannot perceive the things of the real world in any way but by becoming them, by recognizing our real oneness with them; so, in thus gaining a possession in the kingdom of death, we really become, in a sense, at one with the kingdom of death, and, thus becoming death, we find that death is—life.

We are apprised of a new, hitherto hardly suspected, hardly felt realm of life; a new world, to which our dead friend has gone as ambassador, carrying with him our consciousness, and thereby giving us a sense of being, in some degree, familiar with the world of death, and at home in it.

Death is no longer a blackness stretching across the sky of life, and drawing closer and ever closer. Death has been transformed; we have become reconciled to it, found in it a new, wide world, where a real part of us already dwells. This knowledge is the last, best gift to us from our dead friends.

This strange inheritance of death is yet not more than a single piercing intuition, which we can only in part relate to the whole of our lives and wills; very much of our lives are lived as though there was no death, or as if death were immeasurably distant, or a terrible fate which it were best to keep hidden from memory and thought.

Yet that single intuition foreshadows for us the possibility of a time when we shall live with equal regard to both worlds; when we shall at will inhabit both worlds, the Beyond as familiarly as this earth. It is easy enough to figure some such possibility in fancy; it is in no wise easy to realize it, even a little, with our wills;

and it is hardly conceivable that anything we could voluntarily undertake would give our wills a hold in the world of death.

For this very reason, perhaps, it is necessary that just those souls in whom we have felt most of reality, most of eternalness, should disappear from us into the darkness, in order that we may learn that not seeing but inwardly touching is the true proof that our friend is there; in order that we may learn that the vanishing and dissipation of the outward, visible part, is no impairing or detriment to the real part, which is invisible.

This knowledge, and the realizing of it in our wills, are gained with the utmost difficulty, at a cost not less than the loss of the best of our friends; yet, if the cost be great, the gain is great and beyond estimating, for it is nothing less than a first victory over the whole universe, wherein we come to know that there is that in us which can face and conquer and outlast anything in the universe, and come forth radiant and triumphant from the contest. Yet neither the universe nor death are real antagonists, for they are both only Life everywhere, and we are Life.

## THE SEVEN RACES OF THE FOURTH ROUND.

### THE THIRD RACE OF THE FOURTH ROUND.

The third Continent has been named "Lemuria" after a suggestion of Mr. P. L. Sclater. It included some portions of what is now Africa, but otherwise this gigantic Continent, which stretched from the Indian ocean to Australia, has now wholly disappeared beneath the waters of the Pacific, with the exception of some of its highest mountain tops, which remain as islands. (II. 7).

The Third Race is the most complicated and mysterious of all, because it developed and perfected a physical organism, and witnessed the dawn of mind and the beginning of human responsibility. It formed into three distinct divisions, or aspects, physiologically and psychically; the earliest sinless, (because irresponsible); the middle portions awakening to intelligence; and the third and last decidedly *animal,* where the *mind* succumbs to the temptations of desire. (II. 254).

Physically as well as mentally and morally, the Third Race is divided into three principal types, according to its various methods of reproduction. These divisions are called in Eastern phraseology, the "Sweat-born," the "Egg-born," and the "Separating Hermaphrodite."

The early sub-races of the Third, like its parent-Race, were produced by the process already described, which resembled budding. We have no reason to believe that the form of this incipient humanity was what we now call "human," but on the contrary, it may have been as Plato described it, "round, and the manner of its running circular; terrible in force and strength. Hence Zeus divided each of them into two, making them weaker." The drops of vital energy (likened to sweat) that exuded from the bodies of the earliest sub-races of the Third, gradually expanded, hardened, and became huge, egg-like cells, from which in their first stages, a bi-sexual being emerged. After countless generations, these cells became a regular egg, and from them, after years of brooding, came distinct male and female creatures, able, like the fowls, to walk as soon as born. Towards the end of the 4th sub-race, (the *fourth* being always a period of transition), the infant lost its power of walking as soon as liberated from the shell, and

by the end of the fifth sub-race the evolution of sex was completed, and the first man was born by the now normal process. (This "first man" answers in *Genesis* to Enoch, the son of Seth. (II. 715 *note*). These changes required, of course, millions of years. (v. II. 177, 192, 197).

This is why it is said that the first physical, *human,* man originated with the last sub-races of the Third. It was about the middle of the Third Race, 18 million years ago, we are told, that "the mind-born, the boneless, gave being to the will-born with bones," as the *Stanzas* say, the first *solid* human race that is, which appeared *after* the middle of the Third. (II. 250). And again, the *second portion* of the Third is said elsewhere to be the first representatives of the *really human race* with solid bones, (II. 329), although the term "truly human" is usually applied only to the Fourth Atlantean Race. (II. 715).

This was the line of *human physical* evolution, but the Third Race gave birth on the one hand to an animal race or races, and on the other to the race of Adepts. It was this triple evolution that has made it so difficult to understand. To explain the animal side first. The *Commentary* tells us that in the early part of the Third Race the egg-like shells producing the future man were often tampered with before they hardened, by huge animals of species now unknown, the tentative efforts of Nature. The result was, that intermediate races, half-animal, half-human, were produced, with whom the Egg-born, still mindless, men mated, and bred other monsters. But when the animal and human races once became distinct, they mated no longer, and the "animal-men" were destroyed by the Divine Kings. From the "dumb races" howere, that descended from these early half-human types, the late Third and early Fourth Races sometimes took to themselves wives, and produced the primeval anthropoids, cousins, so to speak, of the Fifth Race Men, the legitimate descendants of the Third. From these primitive types descended the modern anthropoids, destined to die out before the present (Fifth) Race comes to an end. These later apes have a spark of the purely human essence in them; man on the other hand, has not one drop of pithecoid blood in his veins. (II. 193). The human form immediately preceding the present, it is said, was an ape-like one, both on the astral and physical planes, and the union

of the mindless men and the animals produced huge man-like monsters. "As time rolled on, and the still semi-astral forms consolidated into the physical, the descendants of these creatures were modified by external conditions, until the breed, dwindling in size, culminated in the lower apes of the Miocene period. With these later Atlanteans renewed the sin of the "Mindless"—this time with full responsibility, and the result was the species of apes now known as Anthropoid." (II. 689).

Now to take up the line of divine descent. A portion of the mankind of the Third Race—all those Monads who had reached the highest point of merit and *Karma* in the preceding Manvantara—owed their psychic and rational natures to divine Beings *hypostasizing* into (or uniting themselves with) their fifth principle, (*Mind.*) * * * Propelled by the sexless creative instinct, the early sub-races had evolved an intermediate race, in which the higher creative Powers (Dhyan Chohans) had incarnated. (This is the "undying race" esoterically, and exoterically it is called the fruitless generation of the first progeny of Daksha). (II. 275). In the earlier portion of the 3rd Race, while it was yet in its age of purity, the "Sons of Wisdom," (who incarnated therein, as just stated), created by *Kriyasakti* the "Sons of *Will* and Yoga." Kriyasakti is the mysterious power of thought, (or imagination), which enables it to produce external results. (I. 207). "For creation is but the result of will acting on phenomenal matter, the calling forth out of it the primordial divine *Light* and eternal *Life.*" (II. 172).

These "Sons of *Will* and Yoga" were a conscious production, (not like the *unconscious* production of the "Sons of *Passive* Yoga," the very earliest of the Third), by the Second Race, (II. 165), and were, in the first place, not a race, but a wondrous Being, called "the Initiator," and the "Silent Watcher," and the "Seed of Divine Knowledge," and after him a group of semi-divine and semi-human beings. * * * These were the "spiritual forefathers" of all the subsequent and present Arhats and Mahatmas in a truly *immaculate* way. They were called later the "Sons of the Fire-mist," (II. 319, 281, and I. 207-8, 211, 265, etc), and are described as "towering giants of godlike strength and beauty, and the depositaries of all the mysteries of Heaven and Earth." * * *

The chief gods and heroes of the subsequent Races, are (II. 171) *the deified images of these men of the 3rd."*

These "Sons of Will and Yoga" with a few tribes, survived the great cataclysm that destroyed Lemuria, the "Continent" of the Third Race, and took up their abode on an island of that inland sea which is now the desert of Gobi. This Race could live with equal ease in water, air, or fire, for it had an unlimited control over the elements. These were the real *Elohim.* It was they who imparted Nature's most weird secrets to men, and revealed to them the ineffable and now *lost* "word." (II. 220). And these Divine Teachers of the 3rd Race, "redescended during the Third sub-Race of the Fifth Race, in order to reveal to saved humanity the mysteries of their birthplace—the sidereal Heavens." (II. 436).

"Happily for Humanity, this 'Elect Race' had already become the vehicle of incarnation of the (intellectually and spiritually) highest Dhyanis before humanity had become quite material. * * * When Lemuria was destroyed, these had already acquired the secret of immortality on Earth. (II. 276 and 531).

With the exception of the "Sons of Will and Yoga," the Third developed very little *intellectually* until after the "fall" (into generation), when the duality of sex was completed, and the physical brain made ready for the reception of *Mind.* These processes, as we have seen, were completed by the end of the Fifth sub-race. Then monosyllabic *speech* was developed, for before the "separation" and the full awakening of their minds, men had communicated by what would now be called "thought-transference," though "thought was but very little developed in nascent physical man." (II. 198). "The Third was astro-physical in its body, and lived an inner life, in which the psycho-spiritual element was in no way interfered with as yet, by the hardly nascent physiological senses. Its two front eyes looked before them without seeing either past or future. But the *'third eye' embraces* ETERNITY." (v. II. 299 *note*).

"This 'third eye,' (the pineal gland), which was, and still *is,* in man the organ of *spiritual* sight, in the animal was that of objective vision. Having performed its function, it was replaced, in the course of physical evolution from the simple to the complex, by two eyes, and laid aside by Nature for the use in aeons to come. (II. 294-9).

It was only at the first dawn of *human* life, 18 million years ago, that man's physical frame was ready to receive the divine spark of Mind, and no sooner had he been given self-consciousness, than he became as a "god" for good and evil, and was made responsible for his deeds. In the animals the highest qualities, including Mind, have to remain dormant until in the course of evolution they too reach the human form. Until then they possess only the vital principle, the astral form, and the rudiments of *Kama,* (desire and instinct), whose intensity and development varies and changes with the species. (II. 255).

No sooner was man endowed with self-consciousness that he began to feel himself a God in his real inner nature, though an animal in his physical self. The struggle between the two began at once, for good and evil, light and darkness, the active and the passive elements, make up the two scales of the ever-vibrating balance of creation. Therefore only through strife can man work out his salvation, only through constant conflict win his way back to perfect peace, in the union with the Divine from whence he came, a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the 'Sons of Light.' Those who fell victims to their lower natures, became the 'Sons of Darkness,' and the seed of the future Atlantean sorcerers." (II. 272).

And with the completion of the physical body, and its wonderful reproductive system, death entered the world; as a great naturalist has said: "reproduction has death as its inevitable consequence, it is the price paid for a body." Death came with the completed physical organism, and with it—moral decay. (II. 531). But the "eternal cell" persisted, and carries on the line of physical evolution and heredity, as the "spiritual plasm," the Monad, carries on the line of spiritual and mental evolution and heredity.

# OUR MOVEMENT.

## 1. The Movement.

There are so many misconceptions of the work of the Theosophical Movement that it has been thought desirable a rough outline of its aims and objects should be set down.

There is no other Movement whose nature is so misunderstood; and it may confidently be asserted that there is no Movement extant which would appeal with greater force to all thinking people were its actual aims better known. The frequent references in the press and in current literature to things theosophical show a very unfortunate lack of acquaintance with its work.

Before, however, considering some of the prevailing erroneous ideas it may be well to state exactly what is meant by the "Theosophical Movement."

The name, Theosophy, is an old word variously defined by the dictionary-makers, but it has properly been used of a certain group of ideas, the chief of which is that knowledge of, and consequent union with, the Divine Principle in the Universe, or God, is attainable directly by every human being without the intervention of any mediator of any kind whatsoever; and that by such union the human nature is transmuted into the Divine. The knowledge of the path to union and the wisdom that was attained through its accomplishment was called Theo-Sophia or Divine Wisdom.

The Theosophical Movement is much older than its present name, for it is the eternal moving of the Divine in nature to draw all things to Itself. And its effects can be distinctly traced in the history of the world. Sometimes it appears as a general tendency of humanity towards freedom; sometimes it results in the foundation of a great religion; sometimes it shows itself in organised efforts, such as the present Theosophical Societies; sometimes we can only see the work of individuals.

The Neo-Platonic School, inaugurated in the second century A. D. by Ammonius the sack-carrier, a porter in Alexandria, may be looked upon as the direct ancestor of the present effort—its ideals, ethics, and teachings being precisely the same. Its real Inspirers were intimately connected with those high Intelligences who stand behind the Theosophical Movement.

Looking back over the nineteenth century we can see great efforts to shake off the shackles of tradition, of formalism, of ceremonialism, of mere dogmatism, and we can see the struggle to get at the underlying truth of things. The nineteenth century was a century of dissatisfaction with the established order of things, and the questionings set up by that dissatisfaction made possible another direct and organised effort by those same high Intelligences, who ever work in the interests of evolution, to help dissatisfied humanity to seek, in the right direction, an answer to its questions, and to find a solution of the problems with which it has been brought face to face.

The answer is to be found only in the knowledge of the true nature of man and the finding of the Divine, the Theos, which is inherent in him. Hence the name Theo-Sophia was appropriately chosen as the best label (since we must have labels) for this Movement.

But it is evident that the Theosophical Movement cannot be wholly represented by any one organised body of people. The Movement itself is spiritual, moral and ethical; it is formless and universal. It is like a wide river flowing from the everlasting hills to the eternal sea, while any organised society is but an evenescent bubble on its surface.

And there are really many bubbles. Organisations with every manner of name—ethical, political, psychological, religious, humanitarian—are actively engaged in carrying on the work. True, most, if not all, such bodies would at once disclaim any connection with this Movement; but this would only be because they quite misunderstand its work and do not fully understand the real end of their own efforts.

For the sake of clearness, however, in this paper, we shall not further consider the greater Theosophical Movement, but shall limit the use of the name to an aspect of that greater Movement which first appeared in 1874 and was started in New York by Madame H. P. Blavatsky.

From the small Society which was formed by her in the year following there have grown hundreds of Theosophical Societies in all parts of the world. These Societies constitute that aspect of the Movement whose work we shall endeavor to describe.

## 2. Some Popular Misconceptions.

Having defined our subject, an effort should first, perhaps, be made to remove the erroneous ideas that are current.

It must certainly be allowed that misunderstandings have arisen as much from the misguided enthusiasm of those who have posed as friends and workers as from the attacks and misrepresentations of opponents. And mistakes have been made to some extent in consequence of the nature of the Movement itself. For while it is deeply concerned with religion it does not promulgate or support any *form* of it, leaving its members entirely free to follow and practice such religion as may appeal to them. And it leaves them free to disclaim attachment to any religion at all if they are so minded. Enquiry shows that every religion has some truth in it and that none has a monopoly of it. And it shows, on the other hand, that errors of various kinds have, in course of time, crept into all. But, in the endeavour to show the existence of the underlying truths, terms of various systems have been used somewhat indiscriminately, with the result that there are people who are quite convinced that the Theosophical Movement exists solely for the revival of Buddhism: others believe that Hinduism, or even Socialism or Spiritism is its object.

What has not been sufficiently realised is that we may use the terms of any system to describe and discuss the true teachings found in all.

Thus, in the scriptures we may find something on the nature of Heaven. If we use the corresponding Buddhist term—Devachan —or the Hindu term—Svarga, when discussing what we have found, the average hearer in the Western world will think we are talking of something quite unknown to the Christian religion. And if we speak of the perfect man—one in whom the Divine nature has become completely manifested—we may speak indifferently of the Christ, the Buddha, or the Mahatma, these three names having precisely the same signification. But what a different impression they produce! The Christ is the Saviour of the World; but every schoolboy knows that the Buddha is an idol which the heathen worship, while the Mahatma is vaguely imagined to have some connection with conjuring!

Again, if we speak of the powers of the Soul, whether in the

body or out of it, our hearers may, unless we are careful in our explanations, conclude that we pursue that uncanny quest after communication with the remains of the dead which forms so great a feature of so-called, but mis-called, Spiritualism. Here is a summary of Theosophy as given by a rev. gentleman in a popular book on religion: "Theosophists profess to possess certain powers over nature by which communications between one mind and another may be made at a distance and intercourse held with disembodied spirits by certain media called Mahatmas, who are supposed to possess spiritualistic gifts of a superior order."

Then the fascination that the marvellous has for some minds has resulted in the phenomenal aspect of occult science—the study of which is included in the programme of the Movement—being dragged out of its proper place by sensation-mongers, and many have been led to imagine that the activities of the Movement are devoted to the weirdly miraculous.

And although the Movement is the true friend of all religion it is by many actually regarded as a deadly enemy. This is because much of so-called religion (whatever name it may pass under) is really mere empty formalism: it has degenerated into set ceremonies to be performed by the body and mind, leaving aside that high principle of our being—the Soul—for which real religion exists. This ceremonialism is in fact *irreligion*. Indeed it has almost destroyed religion. So while the Movement is opposed to, and is necessarily destructive of all shams, it aims at reviving in the hearts of the adherents of every religion on earth a truer appreciation of the ideals of the great Teachers. To the Christian, far from opposing or destroying his Christianity, it would show the inner truths that underlie the teachings which are so familiar to him; it would reveal the meanings of the ceremonies in which he takes part. It would endeavour to give him a clearer, higher, better appreciation of his religion; and for every error removed it would substitute a truth. The Movement is essentially constructive.

There is still much bigoted opposition from those who should be the first to welcome this Movement, yet from many a Christian pulpit to-day those inner truths, of which it has tried to remind men, are eloquently preached: for on the sale-books of the Theo-

sophical Publishing Societies the clerical profession is well represented.

Finally, as a source of misunderstanding there are the deliberate lies spread by the enemies of the Movement, which always take the form of personal attack on its prominent workers. As to these we can afford to be silent, knowing that they are born of ignorance or moral disease and that the Movement will flourish when the lies and those who gave them birth have been forgotten.

Altogether there is much to excuse these widespread misconceptions, and we can only hope that those who want information will seek it themselves and not rely upon the statements of people who obviously are not in a position to impart it.

### 3. The Founders.

To appreciate properly the work that the Movement is accomplishing, it is essential to understand something of its Founders. And in this connection we come to one of the most important facts that can be stated.

It is a common observation that men differ greatly in the degrees of their intelligence, wisdom and power. There is a vast difference between the intelligence of a great Sage such as Plato or Socrates and, say, a Hottentot. To take only the human race, there is a scale of mental power which in one direction reaches down to the Andaman Islander, who in many things is inferior to animals and in most things is not very superior: in the other direction the scale rises high above the general average found in man. So, with one of England's greatest scientists, we may say that "without stepping beyond the analogy of that which is known it is easy to people the Cosmos with entities in an ascending scale until we reach something practically indistinguishable from omnipotence and omnipresence and omniscience." This imagination of a scientific brain is a fact in nature.

There is in this world a very ancient Brotherhood of wise men. Among its members are men who have perfected their bodies, their minds and their souls so that they may act directly, consciously, and with full knowledge on all planes of being. This Brotherhood, which has members in every part of the world, has silently and continuously worked for the uplifting of mankind for ages. With rare

exceptions the members do not disclose their connection with the Brotherhood but prefer to remain personally obscure, often using some simple and commonplace exterior appearance which does not arouse curiosity. For they have no desire that they, or their work, shall be acknowledged, finding sufficient motive for action in that work for its own sake. They live to guard the progress of humanity, to help all whose aspirations turn to a higher life, and to inspire all who work altruistically. In our literature they are spoken of as the Adepts, Masters of Wisdom, and Brotherhood of Compassion. And this Brotherhood is often called the Lodge.

It must not be supposed that these wise and powerful beings are in any way miraculous. They are what they are because they know and consciously work with the Law to which all action in the Universe is subject, and of which Law they are themselves the embodiment. They live in accordance with perfect Justice and perfect Compassion. As one of them wrote to an enquirer who had failed to get a correct idea of their nature: "We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. We, borne along on the mighty tide, can only modify and direct some of its minor currents. If the universal and immutable laws were but toys to play with, then indeed might we have turned this earth into an Arcadia for lofty souls; but having to deal with immutable law, being ourselves its creatures, we have had to do what we could and rest thankful."

The members of the Lodge are not, of course, all exactly alike in wisdom or power. There are various degrees. There are those who would appear to us to be so wise, so great, so compassionate, that it would not seem extravagant to apply to them such terms as omniscient, omnipotent, omnipresent: and there are also those who have just entered the Lodge and are beginning consciously to travel on the Path that the majority of mankind are but more or less blindly stumbling towards—the Path that leads to the sunlit pinnacles of Divinity. And there is every degree between these two extremes.

# STUMBLING-BLOCKS IN EASTERN PHYSICS.

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The Western student of the ancient Eastern physics soon meets serious stumbling-blocks: and one at the very threshold has in the last half century turned many back. In beginning his study of the solar system, the pupil is told:

*The first three planets—Mercury, Venus, and the moon—are dead and disintegrating. Evolution on them has ceased. The proof of this is found in the fact that they have no axial rotation, Mercury and Venus always presenting the same surface to their father, the sun, and the moon the same surface to its daughter, the earth.*

This is a concrete statement of physical fact at which the Western student protests. If in the whole range of Western astronomical science there is any one fact that he has accepted as absolutely proved, it is that Mercury revolves once in 24h., 5m., 30.5s., and Venus once in 23h., 21m., 22s. He would as soon credit a statement that the *earth* has no axial rotation as that Mercury or Venus has none; and if he continues his study of Eastern physics it is with no confidence in its accuracy, and as a matter of curiosity.

The statement that Mercury, Venus, and the moon "are dead and disintegrating," the former two "always presenting the same surface" to the sun, is the basis for an elaborate superstructure, both in the physics and the metaphysics of the East. It is used in physics to explain how the "evolutionary wave" came to an end of the perfection of the mineral on Mercury with the loss of its axial rotation; how the "wave" then passed on to Venus with the seed of the vegetable kingdom, where the vegetable evolution ended with the loss of axial rotation; how from Venus it leaped to the moon, mother of animals and controller of animal life, with the seed of animal life in the vegetable; and how finally it came to the earth, when the moon ceased to revolve, bringing *in* the animal the seed of man. Here man will be evolved and perfected. Man has not yet been "born" on this earth, they say. He is still in a prenatal or embryonic condition within the animal.

The lunar Pitris, the men-seed, have a physical reason for being, if this evolutionary theory be true; none if it is not.

Axial rotation is necessary in evolution, the ancient physics teaches, which must cease with it. The reasons for this are too lengthy to give here. Briefly, the rotation makes the electrical flow and a thermopilic dynamo of each planet.

The ancient astronomical teaching is absolutely true. There will not be a work on astronomy published in Europe or the United States this year, or hereafter, that will not state that "Mercury and Venus revolve on their axes in the same time that they revolve around the sun," which is another way of saying that "they have no axial rotation, always presenting the same face to the sun," and an inaccurate way of presenting the truth. The screw that holds the tire at the outer end of the spoke does not revolve "once on its axis" each time the wheel revolves. Run a cane through an orange and swing it around; the orange has not revolved "once on its axis." Nor does the stone in a sling revolve "once on its axis" for each revolution around the hand. The motion of Mercury is identically that of the impaled orange or the stone in the sling. It has no axis and no axial rotation. The modern astronomers, detected in pretenses to knowledge they never possessed, let themselves down easy.

This "discovery," of no axial rotation by the interior planets, made by Schiaparelli and confirmed by Flammarion in 1894, has since been fully verified by our Western astronomers. All the new astronomies accept it. But the admission of astronomical "error," to speak politely, comes too late for the student it turned back from his study of Eastern physics. He cannot regain his lost faith and lost ground.

Thirty years ago Proctor made it clear to Western students that the orbit of the moon was a cycloidal curve (a drawn-out spring) around the sun, the earth's orbit being coincident with its axis; and that the moon was, astronomically and correctly, a satellite of the sun, not a satellite of the earth. This has been the Eastern view and teaching from time immemorial.

The Eastern distinction between father Sun and mother Moon, and the classification of the latter as a planet, did not disturb the Western student. He understood that. It was the "absolute accuracy" of modern astronomers in regard to the length of the day on Mercury or Venus, which the astronomers declared had been

corrected down to the fraction of a second, that made it impossible for him to accept the Eastern physics when the latter squarely contradicted his own.

This was but the first of many similar stumbling-blocks in the path of the student of Eastern physics.

"Few were the followers, straggling far,
That reached the lake of Vennachar;"

and when they did, this was what they had to face:

"The planets absorb and use nearly all the solar energy—all except the very small amount the minor specks of cosmic dust may receive. There is not the least particle of the sun's light, or heat, or any one of the seven conditions of the solar energy, wasted. Except for the planets, it is not manifested; it is not. There is no light, no heat, no form of solar energy, except on the planets as it is transferred from the laya center of each in the sun to them. The etheric globe is cold and dark, except along the lines to them—the "Paths of Fohat" [solar energy]. Six laya centers are manifested in the sun; one is laid aside, though the wheels [planets] around the One Eye be seven. [This alludes to the moon, whose laya center in the sun is now also that of the earth; but it is considered as a planet.] What each receives, that it also gives back. There is nothing lost."

"That settles it," says one student; and the others agree. Of the hundred who started,

"The foremost horseman rode alone,"

before the next step was won.

In the light of the tardy but perfect justification of the first stumbling-block, this statement may be worth following out, "to see what it means," and how "absurd" it can be. An etheric globe, cold as absolute zero, dark as Erebus, with here and there small pencils of light and heat from the sun to the planets—just rays, and nothing more—is a very different one from the fiery furnace at absolute zero of the modern physicist.

On a line drawn from the center of the earth to the center of the moon there is a point where the "weights" of the two bodies are said in our physics exactly to balance, and it lies, says our physics, "2,900 miles from the center of the earth, and 1,100 miles from the surface." This is the earth's "laya center" of the Eastern physics. It is of great importance in problems of life; but it may be passed over for the present.

Between the earth and the sun—precisely speaking, between this laya center and the sun—there is a "point of balance," which falls within the photosphere of the sun. This point in the sun is the earth's solar laya, the occult or hidden earth of the metaphysics.

A diagram will make this clearer. Draw a line from the laya center in the sun to that in the earth. Draw a narrow ellipse, with this line as its major axis, and shade it. At each end of the axis strike the beginning of an ellipse that will be tangent. If positive energy is along the shaded ellipse, negative energy is in each field beyond—earth and sun. This is a very crude illustration of a fundamental statement elaborated to the most minute detail in explanation of all astronomical phenomena; but for the moment it will do.

The point is that along this axial line connecting the laya centers play all the seven solar forces—light, heat, electricity, etc.—that affect the earth, and on every side of this line is the "electric field" of these forces. To this line any escaping solar energy is drawn, as the electricity of the air is drawn to a live wire or magnet. But there is little or none to escape. From the laya point in the sun to the laya point in the earth, the solar energy is transferred as sound is carried along a beam of light (photophone), or electricity from one point to another without a wire.

To the advanced student of electricity the ancient teaching is easily apprehended; to others it is difficult to make clear. These laya centers, it says, are "the transforming points of energy." From the earth laya to the solar laya center, the energy, we may say, is positive; beyond both the solar and the earth laya center, in the fields touching at them, it is negative—or *vice versa*. The line connecting the layas is the "Path of Fohat"—the personification of solar energy.

This is a very crude and brief way of putting many pages of teaching, but the important point is that this line between the layas is one of solar energy, with a dynamic "field" of solar energy, elliptical in shape, connecting with the reverse fields at the laya points. These "dead points" are the limits of each electric field, which "create," we say in electrical work, opposing fields beyond them.

Each one of the planets has its laya center inside the sun's photosphere. Each planet has a line of solar energy with its "field"

of solar energy—not only a wireless telegraph, but a wireless lighting, heating, and life-giving system. These six solar laya points are the six "hidden planets," the earth and moon being one, of the ancient metaphysics. The moon is the one "laid aside." In their reception of energy from the sun, it is as if the planet were at the solar laya point, or connected with it by a special pipe-line. The position of these six planetary laya points in the sun is indicated by the position of the planets in the heavens, and they may often influence or modify one another. If Mars, Jupiter, or Saturn is anywhere near conjunction with the earth, not only will a part of their "fields" be joined, but their laya points in the sun will be modified.

The physical basis of the old astrology was the physical interferences of these fields of solar energy; and what it depended on mainly in its work was the position of the six hidden planets, or laya centers, which was shown by the position of the planet with reference to the earth. That the planets themselves affected any one or anything on this earth, no real astrologer ever believed; that their position in the heavens indicated certain changes and modifications of the flow of solar energy to the earth, they knew from their knowledge of physics. "The twelve houses are in the sun," says Hermes, "six in the north and six in the south." Connect them with the zodiac, and the position of the planets shows the interferences of the solar currents.

The one objection to this ancient theory is that it does not present enough difficulties. The present value to science of the many theories in relation to the sun is the impossibility of reconciling any two of them, and the fact that no two theorists can unite to pummel a third. This ancient theory does not call for any great amount of heat, light, or energy in any condition to keep the Cosmos in order—not even enough for two persons to quarrel over. It merely turns the sun into a large dynamo connected with smaller dynamos, and these with one another, with return currents by which "there is nothing lost." In its details, it accounts for all facts—neatly, simply, and without exclamation points. It is so simple and homespun, so lacking in the gaudiness that makes (for example) our light and heat less than the billionth part wasted on space always at absolute zero, that we may have to wait many centuries to have it "verified" and "confirmed" by our Western Science. That it will

be "verified" in time, even as the first stumbling-block has been removed at the end of the nineteenth century, its students may at least hope.

The lesson, if there is one, is that the Western student of Eastern physics does not ride an auto along asphalted roads. He must own himself and not be owned by another man, or even by "Modern Science."

# NEW LIGHT ON THEOSOPHY.

"A Theosophist's Point of View," by Major James Albert Clark, president of the Theosophical Society, Washington, D. C., copyrighted by M. A. B. Clark, 913 M Street, N. W., Washington, D. C.

The author, who is well known as a lecturer at the National Capital, Baltimore and elsewhere, found, as he states, a genuine desire in the questions put after each lecture, and on these inquiries he has built his context of 356 pages of brevier, thus giving the reader value for the price—one dollar the copy.

It is further stated that the work was not written for Theosophists, but for the "man on the street" who has heard just enough to wish to know more, and generally, his listeners at lectures have betrayed a uniformity of experience by stating "Theosophy as you teach it is not as we read it in the books."

This "Point of View" which forms the title is given as that of A Theosophist, thus limiting all conclusions to the author, and not to be considered as binding on the society. "It is not claimed," the author writes, "that it is truth absolute; it is truth as he discerns it. No better test of sincerity and fairness is known in the Theosophical estimate than one's willingness to submit his own views to a just comparison with others. This is his standing in court. On this he rests his case."

The 12 chapters seem to cover the main issues which pertain to the cult, and show a painstaking search. Meeting the occasional charge that there is agnosticism in the Second Postulate of the philosophy which sets some religious value on the unknown, the effort is reverently sustained throughout that the only God man can know is the divinity within.

The most thorough-going chapter deals with Reincarnation, and on lines not heretofore encountered in the treatises of the society. This is explained by the fact that the author having shown a scientific cast of mind in other directions apart from study of Theosophy, has investigated on new lines.

"Karma," the law of cause and effect, which is the broadest generalization in the system of thought compels rebirth, and the purpose is the Perfectibility of Man.

"The Genesis of Man"—differing from the traditional single pair, is in line with the conclusions of many of our advanced archaeologists which they label the "new theory," but which the author, by proof from ancient records, declares to be the oldest wisdom.

"The Psychic Powers Latent in Man" will arouse the antagonism of the Spiritualists and the Christian Scientists, but the attacks are not vindictive nor aggressive. They appeal to the reason, and admit the possibility of further revelations from the unexplained laws of nature.

"A Theosophist's Attitude to Christianity" will draw fire from the strictly orthodox and all upholders of creed and dogma, but the trend of reasoning is in accord with liberal Christianity.

"The Scientific Aspect of Theosophy" will awaken a lively interest in those who have always intuitively felt that the ancients knew more than they have been credited with.

## THE THEOSOPHICAL SOCIETY IN AMERICA.

Founded by H. P. BLAVATSKY at New York in 1875.

The Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics.*

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *Path* to tread in this."

There are no dues.

The expenses of the Theosophical Society in America are met by voluntary contributions, which should be sent to A. H. Spencer, Treasurer T. S. in A., Box 1584, New York, N. Y.

Applications for membership should be addressed to the Secretary T. S. A., P. O. Box 1584, New York.